

Trinity Lutheran Church

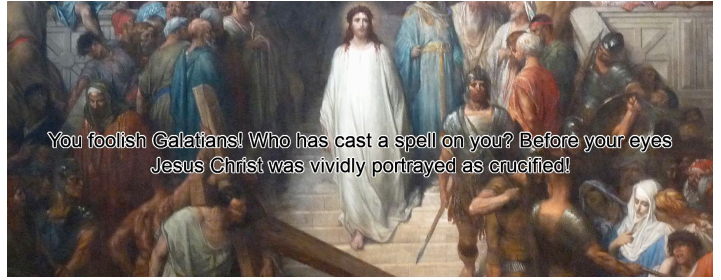
Norman, Oklahoma – www.tlcnorman.org

The Book of Galatians

Theme: “The True Gospel You Have Received”

Date: 6-19-22

Lesson: 15 - Chapter 3:1-18



TEXT AND STUDY

(1) O foolish Galatians! Who has bewitched you? It was before your eyes that **Jesus Christ was publicly portrayed as crucified.** (2) Let me ask you only this: Did you receive **the Spirit** by works of the law or by hearing with faith? (3) Are you so foolish? Having begun by **the Spirit**, are you now being perfected by the flesh? (4) Did you suffer so many things in vain--if indeed it was in vain? (5) Does he who supplies **the Spirit** to you and works miracles among you do so by works of the law, or by hearing with faith-- (6) just as Abraham "**believed God**, and it was counted to him as righteousness"?

(Num 21:9; Lk 24:25; Rom 1:14; 2:23-29; 1 Cor 1:23; 2:1,2; 1 Th 2:13; 1 Tim 6:9; Titus 3:3)

(7) Know then that it is those of faith who are the sons of Abraham. (8) And the Scripture, foreseeing that **God** would justify the Gentiles by faith, preached **the gospel** beforehand to Abraham, saying, "In you shall all the nations be blessed." (9) So then, those who are of faith are blessed along with Abraham, the man of faith.

(Gen 12:3; 15:6; 17:4-14; 18:18; Hab 2:4; Jn 8:31,33,39,53; Ac 7:2; Rom 1:17; 4:11,12; Gal 3:11; 1 Tim 5:18; Heb 2:16; 10:38; 11:8-19)

(10) For all who rely on works of the law are under a curse; for it is written, "Cursed be everyone who does not abide by all things written in **the Book of the Law**, and do them." (11) Now it is evident that no one is justified **before God** by the law, for "The righteous shall live by faith." (12) But the law is not of faith, rather "The one who does them shall live by them."

(Dt 27:26; 28:1,15,58; Gal 3:10; Jas 2:10)

(13) **Christ redeemed us from the curse of the law by becoming a curse for us-- for it is written, "Cursed is everyone who is hanged on a tree"--** (14) so that in **Christ Jesus** the blessing of Abraham might come to the Gentiles, so that we might receive **the promised Spirit** through faith.

(Ezek 36:26; 37:14; 39:29; Jn 14:16; Ac 5:30; 10:39; 13:29; Rom 4:1-5; 8:3; Eph 1:3; 1 Pet 2:24; Rev 5:9)

(15) To give a human example, brothers: even with a man-made covenant, no one annuls it or adds to it once it has been ratified. (16) Now **the promises** were made to Abraham and to his offspring. It does not say, "And to offsprings," referring to many, but **referring to one, "And to your offspring," who is Christ.**

(Mt 26:28; Lk 1:72; Ac 3:25; 7:8; Rom 4:13; 9:4; 2 Cor 3:14; Heb 8:9;

(17) This is what I mean: **the law, which came 430 years afterward**, does not annul **a covenant previously ratified by God**, so as to make **the promise** void. (18) For if **the**

inheritance comes by the law, it no longer comes by **promise**; but **God gave** it to Abraham by a **promise**.

(Gen 15:13; Ex 12:40,41; Ac 7:6 Rom 8:17)

Luther's Commentary - Vol. 26

Before whose eyes Jesus Christ was publicly portrayed.

It was very harsh when Paul had said that the Galatians were so bewitched that they did not obey the truth. But it is even harsher when he adds that **Christ Jesus** was portrayed before their eyes in such a way that they could have touched Him with their hands, and that they still did not obey the truth. Thus he convicts them on the basis of their own experience. It is as though he were saying: “You have been so bewitched, deceived, and taken captive by the erroneous opinions of the false apostles that you do not obey **the truth**. And it was useless when I, with great diligence and effort, portrayed and described **Christ Jesus** publicly before your eyes as crucified among you.”

.... In their presence he had urged these arguments more vigorously and had developed them at greater length, as though some painter had been portraying **Christ Jesus** as crucified before their very eyes. Now that he is absent, he recalls this to their memory when he says: “before whose eyes, etc.” It is as though he were saying: “No painter can depict **Christ** as accurately to you with his colors as I have depicted **Him** with my preaching. And yet you persist in your bewitchment!”

As crucified among you.

“What did I portray, then? **Christ Himself**. In what way? In such a way that He was crucified among you.” He is using very harsh words here. Earlier he had said that those who seek righteousness on the basis of the Law nullify **the grace of God**, and that for them **Christ** died to no purpose. Now he adds that such people even crucify Christ, who had been living and reigning in them. It is as though he were saying: “Not only have you nullified **the grace of God**; not only **has Christ** died to no purpose for you. But now He has been most shamefully crucified among you.” The Epistle to the Hebrews speaks the same way in the sixth chapter (6:6): “They crucify **the Son of God** on their own account and hold Him up to contempt.”

...**Christ**, who once was crucified and rose again...acknowledge **Christ as the Justifier, Propitiator, and Savior** but think of Him as a minister of sin, an accuser, a judge, and a condemner, who must be placated by our works and merits.

... Because you want to be justified through the Law, you have crucified **Christ** again. And I am showing and depicting this before your eyes so clearly that you can see it and touch it. If righteousness comes through the Law, then **Christ** is a minister of sin and died to no purpose. If this is true, then it certainly follows that **Christ** has been crucified again in you.”

Therefore the apostle is aflame with the greatest possible zeal; and he seriously denounces, or rather condemns, the righteousness of the Law and of works, and he accuses it of the crime of crucifying **the Son of God** again. For he intends to indict the notion of one's own righteousness as vigorously and as sharply as is necessary. It cannot be denounced and condemned enough—so dangerous a thing it is, so easy it is for Lucifer to fall on account of it, so irreparable is the damage caused by it.

Therefore he uses such sharp words against it that he does not spare even **the Law of God** but refers to it all, and in such a way that he seems to be condemning it...Although **the Law is holy, righteous, and good**, it must become, as it were, the mask of a hypocrite who wants to be justified by works.

LIFE APPLICATION

How is it that before our eyes, **Jesus Christ is publicly portrayed as crucified?**